

Franciscan Herald and Forum



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Manager—Albert J. Nimeth, O.F.M.

Editor—Mark Hegener, O.F.M.

Associate—Xavier Carroll, O.F.M.



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COVER PICTURE: St. Bonaventure (feast day July 14) was five years old when St. Francis died in 1226. In early childhood he fell dangerously ill; his pious mother prayed to St. Francis who saved the child, as St. Bonaventure gratefully acknowledges in his life of St. Francis. In 1238 he entered the Order of Friars Minor, being drawn to it, he says, because it was so much like the Church of Christ itself in its growth, beginning with unlettered men and attaining a learning and erudition which human prudence and ingenuity cannot achieve, but which comes from the contemplation of Christ and his mysteries. In 1257 he was elected Minister General of the Order. He was made Cardinal in 1273 and died a year later. St. Bonaventure was canonized in 1482 and raised by Sixtus V to the rank of Doctor of the Church in 1587.

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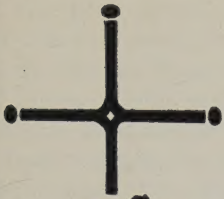
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Freedom Crusade

A CRUSADE TO RELEASE the American prisoners still held in Red Chinese prisons has been started by Father Harold Rigney S.V.D., recently released from Red China after four years in prison.

Through the cooperation of the Chicago newspapers and an organization known as the Back of the Yards Council (the area from which your FORUM comes), Fr. Rigney hopes to obtain release of these Americans, mostly missionaries. Of the thirteen Americans, three are Franciscan Fathers from Sacred Heart Province: Bishop Ambrose Pinger O.F.M., Fr. Cyril Wagner O.F.M. and Fr. Fulgence Gross O.F.M.

The Freedom Crusade to release these missionaries needs the cooperation of the members of the Third Order throughout the country. If there is a work of mercy waiting for the members of the Third Order, this is it! Nor should the response be in dribblets with only sporadic efforts. Every Commissary Provincial, every director, every tertiary, should put the whole force of effort and organization behind this crusade to bring out of prison in Red China the missionaries who have rotted there for more than four years.

The project is a simple one. Take an envelope. Address it to: Chairman Mao Tse-tung, Peking, China.

Your letter should contain three points:

1) Give your name, your occupation (this is important), the name of your union, if any—if married—state the number of children, if any.

2) Then courteously remind Mao Tse-tung that his government promised in September of 1955 to free the 13 American prisoners still held in China. Say that you would like to see him carry out his promise. And if you have time, list the three Franciscans mentioned above.

3) Conclude by saying you hope to see Mao Tse-tung demonstrate the policy of leniency which he professes toward violators of the law, by applying leniency in full to these 13 American prisoners.

(See page 206)

After writing about St. Francis and his land for the past ten years, Fr. Mark was given the privilege of visiting St. Francis' homeland. These are his impressions after

A Visit to Assisi

by Mark Hegener O.F.M.

WE APPROACHED ASSISI FROM THE south, through Foligno, famous in Roman days as the key to Flaminian Way. In the evening twilight the whole Assisi area stood out like an impressionist's brush drawing of familiar buildings. The village of S. Maria degli Angeli with its great church, whose tall, white dome forms so prominent an object in distant views of the town, is on the plain, a good mile or more from the rocky cliffs on which Assisi hangs.

Assisi itself lies spread out, as on a wall, from the bastions of San Francesco at the left, to the slender tower of Santa Chiara at the right, her half-dozen domes and towers rising above her gray-red roofs, and the shattered circlet of the fortress — the ancient castle called "Rocca" — crowning all. San Damiano, to the right without the ancient walls, is also clearly visible. In back of the foothill on which Assisi is built, Mt. Subasio rises majestically with the hermitage of the Carceri nestling up in a ravine at least 3,000 feet above sea level. In late April the landscape is not yet veiled by leaves and every line of the old mountain is revealed like a thread of silver.

In those monuments, which the setting darkness and the setting sun highlight, are contained the story of St. Francis; from them we obtain new spirit and inspiration.

The Portiuncula

At every hour, in every season, the great bell-like dome of "the Angeli," beneath which lies the Portiuncula, the cradle of the Franciscan Order, dominates the plain. In the great basilica, the tiny primitive chapel rests like a barque afloat on this great wide Baroque sea of architecture. Here in this chapel the young seeker for God found what he wanted. The Lord chose him out of all the world to bring the faded image of the Christian life out of the shadows and place it before all men in new splendor. In the Portiuncula today the spirit of "Pax et Bonum" rests as in no other church or chapel; prayer comes easily amid a wordless peace that betokens the presence of the Poverello.

Here in 1208 he received the divine command to found an order to bring to men the forgotten message of the kingdom of Heaven, and enforce this teaching by an absolute renunciation of earthly goods. Here he gathered his little band of disciples together, and sent them out on their missionary work; and here, in 1219 the great chapter of the Order, which already numbered five thousand members, was held on the plain around the Portiuncula and received the name of Chapter of Mats, from the straw huts erected there to shelter the brethren who came from all parts of Italy.

The little chapel and the ground on which it stands, formerly belonged to the famous Benedictine community of Subiaco, who gave up both to St. Francis, in acknowledgement of which a basket of fish was yearly sent by the Franciscans of S. Maria degli Angeli to the monks of Subiaco.

Close by, but still in the basilica, is the tiny cell yet preserved, where Francis knew the ecstasies and the despairs of the hidden life of the soul. In this bare chamber, naked on the naked earth, he uttered his last thanksgiving and welcomed "our brother, the death of the body" on October 4, 1226 at the age of 44.

Another small oratory adjoining S. Maria degli Angeli, erected by St. Bonaventure, marks the place where Francis rolled in the thorny rose bush (thornless since and whose leaves are still speckled as with red blood drops!) in a desperate moment of temptation. Tiberio of Assisi has left a graceful series of frescoes in this Chapel of the Roses. By kneeling before the little altar, one can still bend down and see the spot where this event took place.

View of Assisi

Assisi is built on the foothill of Mt. Subasio. There, to the west of the town, standing out in isolated grandeur, like some gigantic buttress supporting the precipitous rocks on either side, is the great convent of San Francesco. The long rows of double arcades on which the building rests can be clearly seen and one perceives the massive structure of the foundations which give Assisi so unique and picturesque a character.

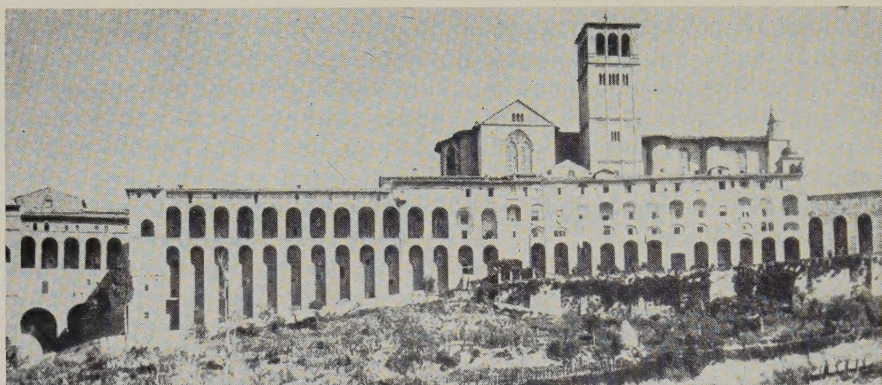
Passing through the gate of San Francesco, we come quickly up to the great piazza in front of the basilica, so familiar in thousands of pictures. The tall, square campanile, which seemed

so integral a part of the basilica in the distant view, now detaches itself from the mass of convent roofs as we come closer, and we see the high-pointed gable of the Upper Church with its gothic portal and the large wheel window above the monastery.

Even in the twilight, one cannot but be awed by the sight of the basilica of San Francesco. Here is the object of so many prayers and aspirations in past ages, the goal of so many pilgrimages from far lands, the grave where the great saint sleeps and where devotion has piled church upon church above his tomb, and all the splendor of marble and beauty of painting have been lavished on this monument of the Little Poor Man during the past seven hundred years.

Before darkness settled we climbed up through the labyrinth of narrow streets. Like the streets of all the hill towns, those of Assisi wind in and out, following the curve of the mountain side, now climbing by a stone stairway to a higher level, now dipping to a lower through dark, vaulted portals or graded ramp-like passages. The traditional quiet of the town is now broken by the roar of motor scooters, so prevalent throughout Italy today. And in the narrow, canyon-like streets one meets the incongruous scooter dashing in and out of carts drawn by huge oxen, milk-white or silver-gray, with splendid far reaching horns trundling along, symbolizing the silence of the plain. Unperturbed, women move along balancing seemingly impossible great baskets on their heads.

From where we stayed with the American Graymoor Sisters on the middle of the hill in the easterly part of the city, one could begin to distinguish the flickering lights of the hill cities around: Spello and Trevi, Spoleto, Montefalco and Bettona;



upon each one lies the glory of Franciscan legend and Franciscan art. To the south is low-lying Foligno, where Francis sold the bolt of cloth and the horse, too, to raise money for the reconstruction of San Damiano. To the northwest, lordly Perugia upon her heights guards the entrance to the valley where once Hannibal was turned back.

The little river Tescio, waterless except after heavy rains, writhes like a dusty, gray serpent across the plain, and on the other side of the valley the willows mark the course of the august Tiber on its way to Rome. Down in the plain lie the two most sacred shrines of the Order, Rivo Torto, the first home of the friars, where Francis wrote the names of his little company on the rafters to designate their sleeping quarters, so cramped were they, and S. Maria degli Angeli, the cradle of the Order.

The stone in many of the houses blends into the rocky hillside from which it was taken—soft tints in the rough Subasio stone, faded rose and deep copper brown and pale orange.

Perhaps it is just as well to view Assisi and the surroundings in the twilight of the evening, for they are all clothed with a light which only the heart can see. For one who loves them, that is, for one who knows their story, it is impossible to say whether this Umbrian valley and the holy places that it holds are objectively beautiful or not. Even Francis sought out more majestic places—the Carceri, Greccio, La Verna. Actually, perhaps, little of the immortal charm of this beloved land is borrowed from the eye. How much is borrowed from the heart!

San Francisco

The next morning we walked to San Francesco to offer Holy Mass at the tomb of St. Francis. On four sides of the tomb, altars are erected on which Mass is continually being offered every morning by visiting priests. It was a cloudy day with a light drizzle and the stone of San Francesco seemed ugly and discolored. Later, when the sun came out briefly, the

stone warmed to life and the soft nuances of color appeared from deep orange near the earth, through pale amber, to the most delicate ivory near the top.

Much of the beauty of the great basilica was hidden from view due to a cloudy day. We were told that only for a few brief moment on a sunny day in the afternoon can one see the beauty of the many frescoes and paintings and mosaics. At the risk of being callow to beauty and brashly American, we expressed a wish with all our heart that a few flood lights be installed to light up these treasures of the ages for the visitor unfortunate enough to be in Assisi on a cloudy day!

The great double church of San Francesco was begun in 1228, two years after the death of St. Francis. The site chosen for the purpose had formerly been the scene of public executions, and thus, say contemporary writers, the ground on which San Francesco stands was transformed from a hell to a paradise. In 1230, the remains of Francis were laid in a crypt, cut out of the rock, and above this the double church arose.

Both churches are built in the shape of a Latin cross, and consist of a nave and transepts, with this important difference, that the Lower Church alone has side chapels. The Lower Church is dark and solemn, the Upper brilliant and spacious—full of light and glory. The one breathes the spirit of penitence—the strait way and narrow gate by which Francis led his followers to perfection; the other symbolizes the joys of the redeemed—the happy state of mind in which Francis poured forth his songs of praise and thanksgiving.

The Lower Church is entered from the cloistered quadrangle, and a flight of stone steps on the right leads up to the piazza in front of the Upper

Church. The Lower Church is daily used for frequent services; the Conventual Franciscan Clerics have their choir behind the main altar. The Upper Church is used only on the more solemn feast days.

Immediately below the Lower Church, in the subterranean crypt, the body of Francis is laid. A flight of stairs leads down to the crypt, which was built in 1818, when the body of St. Francis was discovered in its rock-hewn tomb; columns of jasper and marble support the roof of the vault. In the four corners of the narrow crypt rest the first followers: Bernard, Masseo, Giles and Angelo. At the tomb of St. Francis a couple was married that day, the Bishop of Assisi officiating, after which he confirmed a few youngsters, all oblivious to the celebrating wedding party slowly and gaily moving from the tomb, up the stone stairs to the Lower Church.

Above the High Altar of the Lower Church, on the triangular spaces of the vaulted roof, are Giotto's masterpieces—the allegorical representations of the Virtues, by which St. Francis taught the road to perfection; and the glorified figure of the saint himself. Every inch of vault and walls are covered with precious workmanship, exquisitely fine but often lost in the gloom. There is the beautiful Madonna ascribed to Cimabue, and at the edge of the picture the now-familiar painting of Cimabue's St. Francis, slight, plain, insignificant, a little shamefaced, it would appear, to have intruded amid these splendors for he seems to have a wry smile as though responding to Masseo's question, "Why does all the world follow you . . . ?" "Because," replied Francis, "God found upon earth no creature more worthless than I, and so he chose me to confound the nobility, the grandeur, the beauty, the strength,

and the wisdom of the world." In the opposite transept is the Madonna of Lorenzetti, wrought of enamel upon gold.

The Upper Church

A long stairway leads from the sacristy of the Lower Church to the Upper Church. It is like passing from the world of shadows, brightened by gleams of radiance, into the high, pure, constant glory of paradise. For here, at whatever hour, there are light and fair color and soaring arches. The vault glows with strong, bright color, orange and blue and green, and the walls with the fresh, vivid hues of Giotto's repainted frescoes. Along the walls are the twenty-eight frescoes of Giotto under the windows, representing the chief incidents of the life of St. Francis and the miracles which he worked after his death. This seraphic epic, so human and yet so mystical, is set forth by Giotto the dramatist, following the guidance of St. Bonaventure, the mystic. So, too, in the great allegory of Holy Poverty, Giotto borrowed the imagery employed by Dante in the eleventh canto of *Paradiso*, representing the nuptials of St. Francis with Poverty—the bride of obscure lineage, rejected and despised by man for more than a thousand years.

What a wealth of art, poetry and literature St. Francis has inspired! The great religious movement which Francis began could not fail to communicate its force to contemporary art. Actually, it is by this very fact that something of the intensity of the Franciscan movement can be measured, for when the core ideas of the Franciscan movement were enshrined in art and literature, it signified that the thoughts of St. Francis had been universally grasped and conceived.

The hearts of men and women in that generation had been deeply

stirred, and the new enthusiasm had spread to all classes and through every part of Italy. For them, life had won a new and more intense meaning; their quickening feelings were no longer content with the barren repetition of conventional types and traditional compositions, but sought after a truer and more living expression.

In the story of St. Francis the artists of those days found new subjects, as yet unbounded by ecclesiastical tradition, and free to be treated according to their own imaginations. These subjects further lent themselves admirably to artistic representation by the abundance of picturesque incidents and dramatic situations which they supplied. Fresh opportunities for the exercise of their awakening powers were offered to the painters of central Italy by the building of the great double church of Assisi; and the birthplace of St. Francis became the school in which the first masters of the revival received their training. Here one generation of artists succeeded another until the walls of both churches presented a complete record, not only the saint's life, but of early Italian art as well.

There is little space here to speak of the treasures kept at San Francesco: the reliquary containing the Blessing of St. Francis to Brother Leo; the sandals St. Francis wore after receiving the stigmata; the tunic with its blood stains from the wound in St. Francis' side; the patched, gray habit of the saint; his cord; the bell he used to summon the friars. Most precious, is the veil of the Blessed Virgin, the authenticity of which even St. Joseph of Cupertino doubted until the Mother of God confirmed it to him in a vision here in San Francesco.

Besides, there is the great hall in which the popes often held court, now a museum. We cannot leave without

walking out on the portico of the cloister under the massive arches. They must be seen from below where alone one can perceive the great bastioned magnificence of San Francesco as an impregnable spiritual citadel. Though it was misty and we could not view the vista of the valley below, we thought that it must have been on such occasion that St. Francis also sang in his simple gladness of heart, the praise of God for sun and cloud, blue skies and all weather, good and bad.

Through the City

Going east along the Via San Francesco and the Via del Seminario, one comes to the principal piazza or market place, the site of the ancient Forum. A noble portico of six fluted Corinthian columns, situated in a commanding position, overlook the Piazza del Commune, belonging of old to the temple of Minerva. Subercaceaux has represented St. Francis preaching his first sermon from this portico to the people of Assisi gathered in the Piazza del Commune.

Every step along the way reminds one of some incident from the life of St. Francis; along these streets he walked, begging at every door, and collecting stones, which he carried on his back down the hill to build up the crumbling walls of San Damiano. And along these streets he ran at the head of his little band of revellers as the King of Youth. In this street he stood stock still and finally decided to take his Lady Poverty as his bride.

Over a plain doorway one can read an inscription that goes back to the momentous night in the year 1209, when a rich man of Assisi invited Francis to sleep in his own room, that he might see for himself whether or no the young man's devout ways were genuine. "Here," so runs the inscription,

"the Blessed Bernard of Quintavalle received St. Francis to supper and bed, and saw him in ecstasy." Probably from the steps of the Minerva in the Piazza Commune the two men distributed Bernard's fortune the next morning.

The Chiesa Nuova marks the site of the house where Francis grew up; the walls of the very room where he was born are preserved, and the cell where his father imprisoned him is shown.

A few steps above the Piazza del Commune is the cathedral of S. Rufino, named after the holy Bishop of Assisi in A.D. 240. Here, close to the entrance, is the baptismal font at which both Francis and Clare were baptized.

A broad, roughly paved street leads down from the cathedral to S. Chiara, built in 1253. Its remarkable feature is the lofty bell-tower, inclining and slender, like a tall and graceful woman. Clare herself spent her life in the convent of San Damiano without the walls, but after her death the nuns moved into the city to be safe from the attacks of the Saracens of Nocera. The nuns carried with them the remains of their first abbess, which can be viewed today, together with the precious Byzantine crucifix which spoke to Francis. The blond tresses of hair cut off by Francis himself when Clare fled from home to the Portiuncula chapel in the valley to take the veil, are also preserved here at S. Chiara.

A steep descent of about a mile leads from the eastern gate, where S. Chiara is located, to the ancient convent of San Damiano, the home of the first Poor Clares. It is preserved almost the same as it was in Clare's day. Here, too, Francis heard a voice from the crucifix bidding him restore the

church "which is falling to ruins." The old Franciscan brother pointed out the walls built anew by Francis' own hands and the window ledge where he threw the money gotten from the sale of the cloth and horse at Foligno. There it stayed until his angry father came for him, and the brother pointed out a small little opening in the wall where Francis slipped away to hide in a cave until he had courage enough to return to Assisi where he was greeted as a fool and promptly jailed by his father before facing Bishop Guido of Assisi.

The restored church of San Damiano was given over by the Benedictines to St. Francis, who afterwards placed Clare and her first companions there while the friars lived either in Rivo Torto or near the Portiuncula.

After the death of St. Francis, a little procession of friars wound up the hill side from the Portiuncula and paused at the gate of San Damiano for Clare and her sisters to gaze for the last time on the beloved face of their father and guide. The convent is altered very little since the 13th century; no splendor of marble and gilding, none of the usual decorations of modern times have been lavished upon its interior. All is small, low, and mean in appearance. The actual choir of St. Clare is still to be seen, the places where she sat, the list of names of the first community. Two hundred years later another larger choir was built by St. Bernardine of Siena; and

in modern times a still larger choir accommodates the Franciscan clerics studying there in their final years before ordination.

The kitchen and dormitories where Clare nursed the sick and slept with her nuns, are little altered. The refectory, with its long, low oak tables, are the same at which Francis sat, and Pope Gregory IX (Cardinal Hugolino) dined with Clare on the famous occasion when, at his command, she blessed the loaves, and according to legend, the cross became visible on the little bread buns handed around.

At San Damiano you can see the door in the dormitory to which Clare carried the Blessed Sacrament when she dispersed the attacking Saracens. And in the back, the little garden where Francis lay in a hut built for him during his last illness and where he composed the Cantic of Brother Sun after a night of anguish and pain.

Another shrine in the neighborhood of Assisi, intimately connected with the early history of St. Francis, is the hermitage of S. Francesco delle Carceri, situated in a wooded ravine high up on Mt. Subasio, two miles from the northeast gate of Assisi. From that height one can look down on Assisi and view, as from a celestial box seat, the spires of spirituality shooting heavenward, like lightning rods, bringing down the grace of God and the peace and blessing of Francis and Clare to the many pilgrims who come to Assisi for new light and life. ●

ST. FRANCIS AND BROTHERLINESS

—Albert Nimeth O.F.M.—

ST. FRANCIS' LIFE WAS rooted in an extraordinary love of God. This love of God was necessarily reflected in an extraordinary love of men. He took his cue, as usual, from the Gospel: "All of you are brethren." He constantly set this ideal of brotherly love before his followers. "I want my brothers to act like children of the same mother among themselves; and that if one should ask for a tunic or a cord or whatever else, the other should give it freely. Let them share their books and everything that is agreeable, indeed let each force the other to take things."

Francis Speaks "And they should love another, as the Lord says, 'This is my commandment that you love one another as I have loved you.' And they must show by their actions what love they bear one another, as the apostle says: 'Let us love not in word or speech but in deed and truth. And let them not speak untruthfully about anyone, nor bear tales nor spread evil about others for it is written, 'Whisperers and detractors are people hateful to God.'"

Francis' Aim The most splendid example of brotherly love was given by Francis himself. He never failed to give expression to his affection by rendering every possible service. He did not count the cost whether it meant begging from door to door, or giving up his sleep to comfort the sick or sharing his meal. This brotherly affection had one aim—to unite all his followers into one fam-

ily—in thought, in word, in action. That explains too his severity toward the malcontent critics who tended to disrupt the family bond. Such persons he said, had poison in their tongues and infected others. So firmly had his early followers grasped this principle of brotherly love that if anyone violated this ideal, he would voluntarily punish himself.

Tertiary Rule "Let them earnestly maintain the spirit of charity among themselves and toward others. Let them strive to heal discord wherever they can." There it stands. What could be simpler? Yet the implications are vast. What the rule wants to do is draw all members into one vast family—sharing good works, sharing prayers, sharing blessings. Not only should a fraternity be known for its spirit of brotherliness, it should be *outstanding* in this matter. Mutual charity and regard should be its predominant characteristic.

Divine Reflection In order that lasting charity and brotherly love prevail, it cannot be based on mere natural feeling. Feelings never are a good norm for conduct. Our love for our fellowmen, rather, should be rooted in our love of God. Once we realize that our fellowman is a reflection of the image and likeness of God, we love him for the sake of the Godhead within him. We love him not for what he is *to us*, but for what he is *in himself*. Unless we perceive this inner worth, brotherly love will be in a precarious position.

The Symbol of the Sibyls

The Triumph of Christ in the Heathen World

by Maximus Poppy O.F.M.

TESTE DAVID CUM SIBYLLA. Who has not heard that line before, the words and melody of the whole stanza, and who does know by heart

*Dies Irae, dies illa,
Solvat saeculum in favilla,
Teste David cum Sibylla.*

Freely translated, the rhyme tells us that after the awesome day of the Last Judgment this material world will dissolve in the general holocaust; that the Prophets of old, David for one, have long foretold it; yes, and even the pagan Sibyls had forebodings of a Final Judgment.

Voila! Here you have a familiar Church hymn linking together the age of the Prophets depicted in our last installment with the present assemblage of puzzling characters. By the way, the next generation of readers will not recognize the strophe of the *Dies Irae* as readily as the present one, since the new liturgical rules for the singing of the sequence only at an actual Funeral Mass or Requiem.

The *Dies Irae* itself dates back to the days of St. Francis, having been composed by the Franciscan Thomas of Celano, the same who wrote the earliest biography of the Poverello. And strangely, the poet had no thought whatever of the departed souls in Purgatory when he composed his poem. His theme was the awe-inspiring General Judgment and the sentiments he fancied he himself would want to express while awaiting the final verdict. Mother Church found these sentiments equally appropriate to be attributed to the souls of all her departed children. Accordingly, she embodied the Sequence into her

Requiem Mass, adding a final strophe to Celano's masterpiece: *Pie Jesu, Domine, dona eis requiem* — Good Jesus, lead their souls to the real of peace.

But now to the Sibyls and, more important, to their puzzling role in the scheme of Christ's redemptive work.

By a mysterious dispensation of God's Providence, not only Israel had its Prophets who kept alive the faith in the Messias, but also among the Gentiles every now and then were heard mysterious voices which, though speaking ever so faintly and vaguely, nevertheless helped to sustain belief in the Expected of Nations. These voices were commonly thought to emanate from a number of supposedly prophetic women known as sibyls. The writings ascribed to them go by the name of the Sibylline Books.

For our purpose—that of recognizing the plans of God behind these mysterious characters — a summary history of these Sibyls is sufficient. Accounts of these seeresses, in so far as they have a history at all, have come down to us in a wholly mythical form. Their names and numbers are still subject to controversy; yes, their very existence is questioned by scholars. To us, no matter. For, as with all legendary matter, it would be rash to dismiss the subject as nonsense. Legends, even those that have grown around our saints, are a venerable heritage and have their uses. The hard core of a legend's value lies in the fact that it has grown up at all around a subject, much as ivy grows around the trunk of a tree, and out of the same soil.

THE EARLY CHRISTIAN HISTORIAN Lactantius, himself quoting the Roman author Varro, took the Sibyls seriously, and is our authority for the names of the ten Sibyls on Fuehrich's painting—names they derive from the respective places where they reputedly dwelt. Thus, we have the Sibylla Tiburtina, Cumaea, Cumana, Libyca, Erythrea, Phrygia, Samica, Hellespontica, Persica and Delphica. Other painters of the classic era were equally intrigued by the subject and painted the Sibyls by way of dramatizing expressions of pagan thought. Thus, Michaelangelo in the Sistine Chapel; Raphael Santi in *Maria della Pace* in Rome; Zampieri (Domenicino) in the Galleria Borghese. Do your own guessing as to the thought on the mind of the Cumaeen Sibyl by Domenicino with her open-mouthed astonishment and her distant gaze, reproduced with this article.

In pagan times the Sibylline Books enjoyed great celebrity. In Rome, these oracles were jealously guarded in the temple of Jupiter Capitolinus and consulted, so we are told, only in times of grave crises as in the days of Caesar Augustus when a universal deliverer was a subject of general speculation. Naturally enough, remnants of revealed truths that had filtered down into the pagan world, to be related later, found their way into these pagan prophecies. And, what is still more surprising, because of the vogue enjoyed by these heathen oracles and the influence they had in shaping the religious views of the period, some Jews who had assimilated the Greek culture, composed verses in the same form. These they would occasionally attribute to the Sibyls and circulate them among the pagans as a means of diffusing Judaistic doctrines. To complicate matters even more, later on in the early Christian era, this same



means of propaganda was borrowed by a number of ill-advised Christians. There is nothing new under the sun.

The upshot of all this welter of pseudo-prophetic literature is a mixture of pagan, Jewish and Christian ingredients. In the circumstances, kernels of revealed truth amid all the chaff are found here and there, such as the creation, the fall of Adam, a deliverer from universal misery, and the end of the world. In the general plan of Divine Providence all this groping for light in the Gentile world embodied its own eager expectations and presentiments of a Redeemer. Even so imperfectly cultivated and luxuriating in wild growth as these ideas were, the soil of heathenism awaited the seed of God's word to be scattered over it by the messengers of the Gospel. And, as it went with the malice of men in compassing the death of Christ, so too these aberrations from God's original revelation were made to bend to God's merciful designs. They intensified man's search for light (Acts 17, 27), and served to hasten the ultimate triumph of Christ over



Left to right: Delphina, Persica, Hellesporticia, Samica, Phrygia, Erithea, Libisa, Cyrmama, Cunaso, Tiburtina

the minds and hearts of sincere seekers after salvation. Typical of such seekers are the Magi; and they arrived.

Artist Fuehrich displays a fine perception of religious values in dedicating one of the few panels of his grand pictorial cycle to the Gentile world to record the triumphal march of Christ through history. Indeed, with an eye only to the Chosen People in reading Old Testament bible history, we are apt to overlook the abundant signs of God's concern for the salvation of the heathen world. This too is clearly recorded in Old Testament history.

But then, you may ask how did ancient paganism—this falling away from God and idolotry—come about in the first place? The answer sheds light on paganism in any age, even on the neopaganism of our day.

The answer is, of course, that deep down there is the working out, to its last lamentable conclusions, of original sin: man's free will cut loose from its moorings of obedience to God's will and going its own wanton way. Our Lord dramatized this headlong course of paganism in his well-known parable of the Prodigal Son. A further explanation for heathenism is the moral aberration from the God-given laws of right and wrong stamped upon man's conscience. Immorality, yesterday and today, contributes as much as anything else to obscuring the vision of God's truth—all the way to formal apostasy from God. Add to these disorders within men's souls the influence of God's arch enemy, the devil: the same subtle temptations, the same blandishments, the same display of superhuman power he unfolded in the very presence of the God-Man.

IT IS A FASCINATING STUDY to trace the steps God has taken to educate the human race up to the moment

when the Expected of the Nations should actually appear among us. The pages of Old Testament bible history, some of which these articles have already turned, describe this educative process on behalf of God's Chosen People. World history is an equally revealing study of God's merciful ways with the gentile world.

Like the father of the Prodigal, God permitted the evil forces to work themselves out to the saturation point. When mankind has exhausted all its resources of pride and power; when once it had realized its utter helplessness in stemming the tide of evil, then God could step in effectively and show that his divine power alone can avail. "For God has shut up all in unbelief, that he may have mercy upon all" (Rom. 11, 32).

Has it ever occurred to you that the very geography of the Holy Land served the plans of Providence in readying the pagan world for the Glad Tidings when the Desired of the Nations shall finally have come?

First off, consider its location in relation to the pagan world all around: a veritable bridge to, and crossroads of the then known world. One after another of the world powers came to conquer Israel and, without being aware of it, Israel brought to the conquering nations a measure of its own heritage of God's revelations to man.

Then, consider the double-edged sword wielded by God's own hand in meting out divers punishments upon his Chosen People for its waywardness: double-edged because, while it proved a means of discipline for Israel, it was no less an instrument of education for the conqueror as was just observed. Recall, for example, the wholesale banishment of the Israelites to countries of their captors; their subjection to the Assyrians, Persians, Greeks, Romans—all of which proved

a blessing for the conquerors. How else would these nations have harbored such heroic characters as were the Prophets and sainted men and women — Joseph, Jonas, Tobias, Ezechial, Daniel? Some of these exerted their beneficent influence all the way to the courts of princes and kings.

Then, recall the steady stream of emigration that flowed from Israel into the various centers of commerce and culture and where, in time influential colonies of Jews proved to be the point of contact for the first missionaries of the Gospel. We think of such colonies in upper Egypt, Asia Minor, Greece and even in Rome. Thus, for example, it was in Alexandria two hundred years before the Christian era that the "Seventy" made the Greek version of the Old Testament referred to as the Septuagint.

Is it a wonder, then, that many elements of God's authentic revelations found their way into the prophetic books of the pagan world? Or, that the Magi so readily responded to the call of worshipping the new-born king of the Jews? They were so well conditioned that they required only the

most meager help from the prophetic works of the Jews during their sojourn in Jerusalem.

A final thought on God's providential concern for the salvation of all his children, Jews and Gentiles alike. It was not mere chance that the several world empires came about; each in turn developing a common language; each creating a world capital: Syria, Macedonia, Rome. And so, when Christ was born, all roads led to Rome and emanated from out of it into the rest of the civilized world. True, these were military roads to bolster empire; but in the overall designs of Providence they proved ready-made channels for the speedy furtherance of the Glad Tidings.

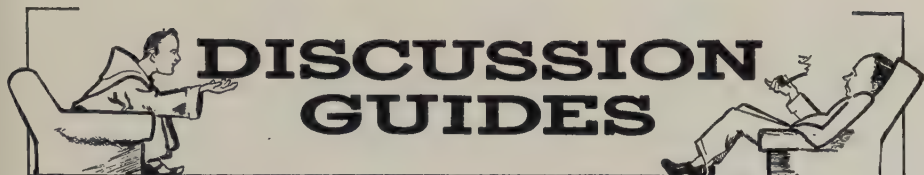
The reader of this will do well to give thought to the heathen world, taking his cue from Mother Church in the Good Friday observance. "Almighty and eternal God, who desirest not the death but the life of sinners; mercifully hear our prayer, and deliver the pagans from the worship of idols; and for the praise and glory of Thy name, unite them to Thy holy Church." ●

Editorial (Cont'd)

4) Send the letter Air Mail if possible. The misinformed Chinese will be astonished to see that American laborers can afford air mail. In Red China a carpenter must work several hours to purchase an air mail stamp. Air mail postage to Red China is 25¢ per half ounce. Ten cent air letters and 8c letters by ordinary mail can be used but are less effective.

Send the number of letters your fraternity wrote to the FORUM. We will then have a record of what the Third Order has done nation-wide and will submit the count to the Chicago office of Fr. Rigney where the Crusade is being promoted.

Circulars containing the above information for mass distribution are available by writing directly to: Fr. Harold Rigney S.V.D., Chicago, Illinois.



Text: "But if your brother sin against you, go and show him his fault, between you and him alone. If he listens to you, you have won your brother" (Math, 18, 15).

"Blessed is the person who puts up with the frailty of his neighbor to the extent he would like his neighbor to put up with him if he were in a similar plight" (Words, 191q).

Subject: Fraternal Charity

1. *What is our usual reaction to another's hostile opinion of us?*
 2. *How much of our confession is concerned with sins of the tongue?*
 3. *Must we only refrain from speaking unkindly about another whether it be true or untrue?*
 4. *What is our duty to another when he is the subject of conversation?*
 5. *Can it be said of us as a result of our Franciscan example: "Look how they love one another?"*
-

Text: "What man is there among you who, if he had a single sheep and it falls into a pit on the Sabbath, will not take hold of it and lift it out? How much better is a man than a sheep. . . . Then he said to the man "Stretch forth thy hand" (Matt. 12, 11).

"Courtesy is one of the properties of the Lord, who serves out sun and rain and all his things which we need for our life, to the just and the unjust alike. For courtesy is the sister of Charity and she extinguished hatred and keeps charity alive (Words 113).

Subject: The worth of our fellowman and the helping hand.

1. *Why should we help another?*
2. *How can we stretch forth our hand?*
3. *Is there ever an opportunity during your day to go out to help another? Remember Christ said: "Stretch."*

How Clean is Pure

"Blessed Are the Clean of Heart for They Shall See God" (Mt. 5, 8)

by Donatus Gunloh O.F.M.

THE SERMON ON THE MOUNT is an explanation of what true happiness is and the means to attain it. The introductory eight beatitudes give us simple rules for happiness. The present beatitude touches one of the basic points of true happiness, one of the fundamental points of Christ's teaching.

The meaning of this beatitude has been often restricted to purity only as opposed to sins against the sixth and ninth commandments. If we consider the circumstances accompanying the Sermon, however, we find that this interpretation is much too restricted. Christ had in mind a more all-embracing purity which would be opposed to *all* sin. Water is pure and clean not only when it is free from mud, but when it is free from all foreign matter. Similarly a man's heart and soul are pure not only when free from sins of impurity but when free from all sin.

Hypocrisy and Purity

Most of the Fathers agree that Christ is here directly opposing one of the things he hated so much, namely hypocrisy. This is in accord with the whole theme of the Sermon. The Kingdom of Heaven is a spiritual kingdom, nor a material one. Its happiness is based not on externals, but is founded on inner peace and conformity to God. Elsewhere in the Gospel Christ severely condemns the externalism of the Scribes and Pharisees who insisted on external observances but had little or no concern about the inner life. To understand Christ's complete disdain for mere external show, read the twenty-third chapter of St. Matthew. These out-

wards expression is good if it is an expression of internal feeling. But Christ had no use for disjointed duplicity.

Positively, Christ beatified that purity of intention, that simplicity and sincerity which seeks God without guile. This purity arises by purging out all selfishness, and directing our whole being towards God. Here is a basic beatitude; it aims at the very foundation of all our relations to God. The others point to a particular virtue; this one gives the basis for them all. The purity and cleanliness of heart that is demanded in this beatitude, then, consists negatively in freedom from sin, and positively, in the union of our intentions with God. How far removed this purity is from the hypocrisy of the Pharisees!

The motives for this virtue are contained in the promise that is added: "They shall see God." This promise will find its complete fulfillment in eternity, where the Face of God will be seen unveiled. What ecstasy! To behold the face of infinite truth, goodness and beauty! The greater and more perfect our purity on earth, the more intimate will the union with God in Heaven be. And even in this life pure hearts have a foretaste of the vision of God. St. James tells us, "Draw near to God and God will draw near to you." God communicates himself in a special way to the pure of heart in the treasures of knowledge, love and joy. Look at St. John Vianney, the tertiary priest of Ars, to whom all France made pilgrimages to profit by his wonderful faculty of directing souls. But St. John had a difficult time mastering suffi-

cient theological studies to warrant ordination!

This sincere, earnest attitude of mind and heart (purity of heart) directing everything towards God, is what our Lord wants as a starting point. With this foundation we can walk confidently, knowing that we will advance in the knowledge and love of God. For as the Book of Proverbs tells us, "He who walks sincerely, walks confidently." If our starting point is counterfeit, a mere mask of piety, we do not advance to holiness, but to even greater deception. If, on the other hand, our motives are genuine and honest we are, in the words of our Lord, "blessed." This latter leads to love, the former to condemnation. If we wish to spend eternity enjoying the face to face vision of God we must become accustomed to seeing him now, not only in nature and his revealed truths, but also in our actions. We must become God-conscious.

Simple St. Francis

If we could pick out any particular beatitude and say it was the favorite of St. Francis, it would have to be this one. For Francis was not one to single out any special virtue taught and exemplified by Christ, and emphasize it; he did not look upon Christ as an example of this or that virtue. He was interested in CHRIST—in the Crib, in Palestine, on the Cross, in the tabernacle. The Poverello of Assisi was a man of one idea—Christ. He had only one purpose in mind: as far as humanly possible to do as Christ had done. Any idea that did not come from Christ or lead back to Christ had no room in the mind of Francis. For Francis, Christ was not a mere composite of virtues; he was a person to be loved and imitated without reserve.

From the very outset of his "con-

version" Francis began to imitate his Savior. The Gospel ideals became his own. Thus in his Admonitions he writes: "Blessed are the clean of heart, for they shall see God." They are clean of heart who despise earthly things and seek those of Heaven, and who never cease to adore and contemplate the Lord God living and true, with a pure heart." Here is an expression of true simplicity and purity of heart, negatively barring all that might lead us from God, and positively by meditation and prayer drawing ever nearer to God, the center of a pure heart.

Also in the First Rule of the friars we find this counsel concerning our relations to God: "Let nothing therefore hinder us, let nothing separate us, let nothing come between us." And again in the same rule we find a stern warning against hypocrisy: "Let us keep ourselves from the wisdom of the world, which seeks not religion and interior sanctity of spirit, but wishes and desires a religion appearing from without to men." He had no use for friars who externally wore the garb of sanctity but were hypocrites at heart. Thus to the brother who refused to work but lived off the beggings of others, Francis had this one rebuke, "Begone Brother Fly."

Thomas of Celano tells us that Francis "was constantly solicitous for holy simplicity." Once his guardian procured a piece of fox fur for Francis to wear under his habit as a protection against the cold. Francis consented to wear it only on condition that he would procure another fur to be worn on the outside "in order to let people know that there is fur hidden within."

Francis read in the Gospel, "No man can serve two masters." For him there was only one Master. And from the day of his "conversion" he strove

constantly to make all his actions a pleasing, loving, generous service of that one Master. And who can say that Francis was not "blessed" in this life and in the next?

Pure Hearted Tertiary

St. Francis knew full well from experience how fascinating the world can be to the heart. That is why he gave up everything that the world could offer to be free to serve God alone. But the tertiary cannot flee the world. He must live in the world and yet not be drawn away from God by it. As a reward for his single-heartedness Francis was able to see a way in which the people in the world could serve God perfectly, keeping themselves unspotted by the world in which they lived.

In the rule for the Third Order St. Francis very clearly outlines a way by which the tertiary can gradually but very surely free himself from the distractions of the world so that he can serve God with singleness of purpose and purity of heart. The very first chapter lays down a prime requisite for a tertiary. A candidate for membership must be a "good character," "tried fidelity in the practice of the Catholic Faith." The applicant must have the firm will to free himself ever more and more from sin and imperfection. There is no room for hypocrites.

Upon this groundwork the rule sets forth the ideals towards which the tertiary is to strive.

Then the very first paragraph of the second chapter, which is the Rule of Life, cuts off the obstacles: "In all things let the members avoid extremes of cost and style, observing the golden mean suited to each one's station in life." This does away with vanity and self-seeking, freeing the tertiary for seeking God. After all the tertiary is

to be "God-conscious." Then too vanity, as ascetical writers tell us, is the mother of hypocrisy.

The rule continues, "Let them with utmost caution keep away from dances and shows which savor of license, as well as from all forms of dissipation." This is a very simple and definite warning about avoiding the occasion of sin. Anyone, and above all every Franciscan, who wishes to be "clean of heart" must be free from sin. And the simplest way to avoid sin is to avoid the occasions of the sin—persons, places and things that have been the causes of sin previously. And certainly no one will question the fact that the type of entertainment referred to in this precept are occasions of sin.

Then there is the precept of leading others by a good example, of maintaining the spirit of charity, of keeping our language clean by avoiding vulgar jokes. A reverence for the name of Jesus and God is inculcated by the precept forbidding tertiaries to take oaths except when necessary. To promote an ever closer union with God even in this life, Francis wants his followers in the world to receive the sacraments of Penance and Holy Communion frequently, attend Mass daily is possible. The spirit of prayer, the spirit of conversation with God, is fostered and nourished by the daily Office which is prescribed.

All these are but further admonitions for the tertiaries to live, as St. Paul tells the Philippians, as "blameless and sincere children of God, without reproof, in the midst of a crooked and perverse generation, among you shine as lights in the world."

Given the singleness of purpose, the purity of heart of this beatitude, the tertiary can go on to desire and gradually attain the end and aim of the Third Order, self-sanctification and the vision of God! ●

True Love

Conferences on Franciscan Virtues and the Spirit of St. Francis

THIS YEAR WE CELEBRATE the extension of the feast of the Sacred Heart of Jesus to the whole world. The Sacred Heart devotion is really Franciscan in the sense that it is an expression of St. Francis' supreme love of God and the spirit he bequeathed to his seraphic order. It was St. Francis whom Christ gave to St. Margaret Mary as a model of genuine love of God.

The words "Sacred Heart" bring to your mind the majestic figure of Christ pointing to the dazzling sun on his sacred breast. You see the shining object of your thoughts—a pierced heart wreathed with thorns and surmounted by a cross amid flames. This is the "burning furnace of charity."

For your spiritual well being we will consider the foundation of this devotion and how you are to conform to the meaning of it.

1. What is the Sacred Heart Devotion?

The Sacred Heart devotion is based on the doctrine of the incarnation or birth of Christ. In the mystery of the incarnation the eternal Son of God, the Second Person of the Blessed Trinity, took to himself the nature of man, a real human body and soul. Of course this human nature was without sin or concupiscence. There was not a fusion of the two natures into a third one, nor the conversion of the flesh

into the Godhead. No, but by the assumption of our humanity by the Second Person of the Blessed Trinity, the human and divine natures are united, yet remain distinct. It is much like gold and iron melted together and still they remain two distinct metals.

Hence, the face and heart of Christ were the face and heart of God. Once united, the two natures will never more be separated. For this reason, Christ's body in the tomb was worthy of adoration, and his physical heart in like manner. It is not the flesh as such we adore, but because it is hypostatically united to the Divinity.

The heart is ordinarily taken as the symbol of the affections. We speak of men as hard-hearted, kind-hearted, and the like. In this way the heart of Christ symbolizes his exceeding love for men. Christ showed his heart to St. Margaret Mary Alacoque and commanded her to obtain for it love and honor from men. He said: "Behold the heart that has loved men so much, and received so little love in return."

Devotion to the Sacred Heart implies gratitude on our part for the love of Jesus for us, veneration for Christ, the model of all the virtues, and an expression of our efforts to transform ourselves into its likeness. What a sublime devotion this is! It is the only devotion in the Church instituted by our Lord and Savior himself. Accord-

ing to his own words, Christ inaugurated it for our times, to draw the hearts of men closer to himself in a world in which love has grown cold. It is true that this devotion is as old as the Church. The early Church writers already speak of the opened heart of Christ as the treasury of all graces and the refuge of all sinners. Still this devotion, as we practice it today, was reserved for our time. Christ asked for three things: "Love! Sacrifice! Reparation"!

2. Conformity With the Sacred Heart

To conform yourself to the Sacred Heart of Jesus you must first of all study it well so you will truly know the love of his heart.

The Sacred Heart is the most loving of all hearts. We can love only what is good. We hate what is evil. But our Savior's love is unique. Since his heart is the heart of a God-Man, he loved us even when we were dead in sin. St. Paul tells us this, saying that even when we were his enemies, Christ loved us. He reverses our very idea of love. Consider for a moment how he regarded the woman who was a public sinner and a known adulteress. There was no demonstration of righteousness. Instead there was a defensive love that registered true interest in the sinful woman's condition. His heart reached out a helping hand. He offered her friendship in a crowd of people that was actually hostile to her. "He that is without sin among you, let him cast the first stone," he said. One by one her accusers slunk away. Jesus alone remained with her and spoke words of forgiveness and comfort. As result he won a new friend, a grateful forgiven sinner who ever after repaid his kindness by supreme loyalty.

The Sacred Heart is also the biggest of all hearts. He loves all mankind with an infinite love. With this same infinite love he loves you and everyone individually. If you alone were in this world, he would have died solely for you on the cross. For you alone his love would have invented the altar, the tabernacle, the communion rail. Is there not a sacred host for you every day in the ciborium of your parish church? Note well that this host contains not just a part of Christ, his hand or heart; no, it contains him whole and entire. For whom? For you and everyone else. What greater evidence do you need of his individual and special love and interest just in you? He actually said one day to St. Teresa: "For Teresa alone I would have made Heaven."

Besides his Sacred Heart is the most compassionate heart. He had compassion on the thousands who listened to him one day, and would not send them away hungry, as you well know. He took the few loaves and fishes, miraculously multiplied them, and fed the people far beyond their needs. Tears flowed from his eyes at the tomb of Lazarus, and over the impenitent city of Jerusalem. This shows so clearly how he entered into the problems of others. He made them his own problems and tried to solve them. In other words he was generous with himself. Whether he dried the tears of the sorrowing, or healed the sick, or invented the tabernacle and communion rail, it was all a matter of course for him, because his very nature is love—"God is love."

Yes, the Sacred Heart is the heart of a friend. "Behold, I stand at the door and knock!" he says. You often have seen that picture of Christ standing at the door and knocking. How frequently has this Divine Friend

knocked at the door of your heart? You alone can admit him. He does not force his entry.

Do you recall the gospel narrative that is used for the feast of the Sacred Heart? It is the gospel that relates the account of Christ's side being pierced by the centurion's lance as his dead body hung on the cross. Why is this particular gospel used? St. Bonaventure, the seraphic doctor and follower of St. Francis, gives us the reason in the office of the breviary for this feast. There he states that the side of Christ was torn open that it might be an entrance for us to Christ's heart. "Who can refuse to love such a heart?" asks St. Bonaventure.

As a true Franciscan, your love must be active. With St. Paul you must respond: "Lord, what will thou have me to do?" (Acts 9, 6). You cannot let Christ beg for your love. He has said to St. Margaret Mary: Behold this heart which has loved men so much . . . and has received nothing in return from the generality of mankind but ingratitude through contempt, irreverence, sacrilege, and coldness." Be different. Give the Sacred Heart the best that is in you.

This is what the renowned tertiary and martyred president of Ecuador, Garcia Moreno, did. Busy as he was in the turmoil of his political life, he frequented the sacraments regularly. As president of Ecuador he found time to make visits to the Blessed Sacrament. In fact, it was on the completion of such a visit that he was martyred just outside the cathedral. In spite of all his political and military affairs, he took time, mind you, I say took time, to honor the Sacred Heart of Jesus. Publicly he had the Sacred Heart enthroned in the hall of Ecuador's legislature, and that in the face of bitter criticism on the part

of freethinkers and God-haters. He consecrated his country to the Sacred Heart and openly pledged to administer his office in accordance with Christ's principles.

His influence was so great that his particular picture of the Sacred Heart is now the official picture of the international league for the enthronement of the Sacred Heart in the home.

Your love of the Sacred Heart rests primarily in your will to obey God and his law. A ready obedience is essential. There must be no selfish hemming and hawing. The idea of reparation, which is an essential element of the Sacred Heart devotion, can be practiced admirably through ready obedience. Prompt obedience in the hard as well as the easy precepts of God certainly can be encouraged in a spirit of reparation and sacrifice. Fidelity to God and your God-given duties surely is a true martyrdom of self.

This is the way you conform yourself to the Sacred Heart of Jesus. Duty is a great word. To do one's duty, one's bleak duty when no one is watching, that is the test. But we are really at home in God's kingdom only when we *love* our duty. The devotion to the Sacred Heart will help you to do just that. There is much strength in this devotion. Christ foretold how the love of his opened heart on the cross would conquer the hearts of men: "And I, when I shall be lifted up from the earth, shall draw all things to myself."

You must not let the words of St. Augustine, uttered after his conversion, become your words. "Too late have I loved thee," he complained, "because too late have I known thee"! Try to know Christ better that you may love him the more. St. Francis is surely equipped to help you as he aided St. Margaret Mary Alcoque.

A Dose for the Dying

by Geraldine Liss, Tertiary

IMAGINE IF YOU CAN, AMERICA in a time of chemical warfare. Imagine, too, the enemy, with a new type of gas, without odor or color, utterly unable to be detected, which attacks the nerves of the victim, rendering him helpless, inert, atonic. The victim would be paralyzed before he ever knew what had happened. He could not react. He would have no reflexes. He would be as one just dead.

Something similar has happened to our nation already. The deadly gas of secularism has choked every man into a state of total mental paralysis. And as nations go, ours is a secularistic leader. And when you come right down to it, secularism is the most deadly ism existing in the world today; it is worse than Communism.

What is secularism? It comes from the Latin — *saecula* — the world. It means being too worldly. It means choosing material world over spiritual

God. It means divorcing God from daily living. And we, as a nation are doing just that.

Well, you say, what's so wrong about it? In answer, we must say that secularism is rarely sinking one's teeth into good solid mortal sin. Rather, it is nibbling at the edges of venial sin, and sometimes not even that. And what's wrong with that?

It's keeping religion on the pantry shelf in a bottle marked, "To be used from 11:00 A.M. to 12:00 A.M. on Sundays only." It's giving up Holy Communion for an extra drink after 12:00. It's not being up on current affairs because we've spent our time reading "True" or "Modern Romances" or "Photoplay" or comic books.

It's ignoring the Legion of Decency ratings because "Picnic" and "Bus-Stop" and "Cat on a Hot Tin Roof"

just look so good. It's not giving your employer a full day's work because you think he's a scrounge. It's saying that anything is all right if you don't get caught, and it's cutting class because you want a coke at the union, or parking after a date because everyone else is.

It's wearing a strapless formal because it is sophisticated—it's belonging to the "Y" instead of the CYO. It's saying the end justified the means, or marrying a non-Catholic, or practicing birth control, or shopping on Sunday, or sending the children to a public school because they don't have manual training or teach Lover Slobbovian at the Catholic school.

It's the screaming that goes on in legislatures about separation of Church and State. It's adoring the almighty dollar, and the way people follow the leader and can't think and want to be entertained. It's keeping up with the Joneses. It's that horrible, smug, complacent, irritating attitude that's written all over the faces of those moderns who are mediocre and money-hungry and mixed up. It's that look that says, "I'm all set. Am I my brother's keeper?" That tone of voice that shouts, "I'm comfortable, don't bother me."

We could go on ad infinitum listing examples of secularism and materialism and indifferentism which literally scream at us in the daily lives we lead.

But what about it? And what about us? We, as we have said in previous articles, are the *creme de la creme* of Catholic youth. God has given us our Third Order vocations young because he wants a few fellows and girls who are strong and sincere and sinewy and experienced. He wants us to be on the ball when and where he decides he will use us, if he has not decided it is to be here, now.

In the palms of our hands we have the weapon to combat secularistic materialism and materialistic secularism. The young Bernardone lived in a situation similar to ours, and he, genius that he was, saw the solutions to complexity in simplicity, to materialism in poverty, to indifference in love, to *secularis* in spirituality. At our fingertips we have his rule, compact, simple, clear 14 points long.

Francis wrote it so every man could apply it to his own life, no matter what his situation.

We said earlier that secularism diffuses itself like a gas, and chokes all within reach into total inertness, so painlessly, so comfortably, that the victim does not know it. We also said that we have the antidote to this poison in the rule of the Third Order. This antidote, like every other, is painful.

It is not easy to be temperate in food and drink when you'd like to get high. The temptation to go to dangerous places of amusements is great when everybody else does it. It is hard to get to confession when you'd like the Saturday afternoon to loll on the beach, or to tell your boss you'll be an hour late for work on August 15th because you have to go to Mass.

It's hard to take an antidote especially when it means discomfort after you've been living like a turtle in the warm sand, hardly moving.

But, we know, too, that unless the one poisoned by deadly gas is given the antidote, e.g. ammonia against chlorine, he will die. And so if one who is thoroughly secularistic, materialistic, indifferent, is allowed to go on, he will die spiritually, mentally, calmly, comfortably. He will be paralyzed, helpless, atonic, like one just dead.

It is for us who have the antidote to administer it. Well? ●

A Day at the Races

by Xavier Carroll, O.F.M.

MANY PROFOUND STUDIES have been written on the real "why" of Francis' poverty. Why was Francis so devoted to an ideal of total detachment? Some have found the basic reason in his desire to follow the poor Christ; one aspect of his Christo-centricism. Others say it is located more exactly in his desire to live the Gospel life literally. He had read in the Scripture that he must "Go, sell what you have and give it to the poor . . ." and he was making haste to comply with this injunction. Yet others say that the real enthusiasm for poverty came from his emotional need to share the burden of life of the least of God's creatures, a deep sympathy with God's poor. Finally there are those who believe that Francis embraced total poverty so as to be free, free to be about the essential business of life: getting to know God more and love him more intensely. *The truth is that*

it was a little bit of all of this that turned the fanciful young spendthrift of Assisi into the Poverello. But perhaps more attention ought to be paid to the last point: Francis' desire to be free.

Francis wanted to be free to live, to give his attention to life. He wanted to free himself from the distraction of irrelevant concerns. He recognized how readily material possessions, their care and maintenance, not to mention their accumulation, disturb one's sense of value and quickly establish themselves as the number one consideration of human activity. Francis wanted to be free to respond to people, to circumstances, to the world and, above all, to God, in an adequate way. He did not want to run through life preoccupied with something that was essentially of little importance. He wanted the leisure of soul to contemplate a flower, the beauty of a setting sun or a bursting dawn. He wanted to be able to pause and study the goodness of a fellow creature. He wanted to give a sympathetic ear to a tiring tale of woe. He did not want to be harassed with a feeling that he must be on his way for "time is money." He wanted to feel no need for that caution and prudence that restrict charity.

Actual poverty also was essential to his message. He marched up and down Italy announcing that God is quite enough for anyone. His life assured his listeners of his conviction in the matter. Only he who is willingly poor in fact, speaks convincingly of poverty of spirit.

Tertiaries share the same ideals as the members of the First Order. They are striving to attain to this attitude toward personal possessions, a detachment if not in actuality, at least in spirit, a freedom in the fact of mate-

rial goods that they do not keep them from doing the good which is to be done; that they do not become so pre-occupied with making an extra dollar that they have no time to stop and wonder at the world about them and be seized with a longing for God. All of us are meant to be contemplatives, going through life contemplating the goodness and beauty of God manifested in his people and his creation, intensifying our desire to be with Him and becoming more and more sensitive to the horror of sin. Such are the truly poor in spirit and our Lord has called them blessed.

When I was a boy I learned to ride horseback. My first experience was memorable. Riding with a group I was at the mercy of the pace-setter. I would have been quite satisfied to walk the horse along until the animal and I reached a greater rapport. But as soon as the group started to step up the pace, my mount became enthused and took off as though he didn't believe the motor car is here to stay. The others controlled the speed of their horses. I just held on for dear life as Needles galloped off into the next county. I was literally "carried away." Later on I learned to control a horse in gallop and enjoyed it immensely. I was the master and the animal now served my purpose.

Material possessions are much like a horse. They can become the master and carry you away or they can be brought into the service of your eternal destiny. It's tricky learning to ride well. St. Francis decided not to take any chances. He gave up horseback riding altogether and required the same of his followers in the First Order. His Third Order members are to be specially schooled in the art of riding well the nervous horse of money. The fraternity's handling of money

matters can be an important aspect of this instruction.

Religion and money always go awkwardly together. Franciscan idealism and hard cash requirements present even a greater challenge. The spirit in which the fraternity leadership approached the money issue will not be lost on the membership. It can be an object lesson in the desired attitude or it can contradict the whole spirit of Franciscan poverty. The collection of the common fund must never be allowed to degenerate in the members' minds to just another money raising scheme. Somehow we must go about the matter as the holy business it is. The Fraternity should be advised occasionally on the why and wherefore of the monthly contribution and how disbursements are made specifically. The Franciscan spirit should be evident in the whole policy of disbursements. Just debts must take the priority, of course, but after that works of benevolence. A sincere, practical trust in Divine Providence should color the policy also, i.e. by not hoarding, not taking special collections for every need so that the fund is kept intact for that "rainy day" avaricious people are always expecting; by not shrinking from a financial risk when the welfare of the many be promoted. The Fraternity should be inclined to respond to immediate needs that are made known to it and not be continually saving up for the "big act." The less the presentation of the financial report sounds like a stockholders' meeting the better. The more informal the better. By approaching the common fund as the sacramental it is, a very direct way in which money is used to hasten our salvation, the leadership of the Fraternity will be doing much to teach how money is meant to serve life. Fine riding instructions. ●

Living the Gospel

AT TIMES EVEN GOOD PEOPLE, both Catholic or Protestant, point to us and say we are too literal in our following of Christ and our interpretation of the sacred Gospels. Seven hundred year old Friars Minor are told that it is "impossible" to do all that Christ told His apostles whether by way of command or counsel. There is no getting on in the world, they say, by being simple and poor, forgiving injuries, having no possessions, and doing and being all the other things our Blessed Lord tells us in the sacred pages. Wait. The test of over seven centuries of Franciscanism proves that Christ is right, and Francis is right, and we who follow them are right! It can be done and it is being done!

Francis and the Gospel

No need to repeat here all that has been written about Francis and the Gospel. To live the Christian life meant for Francis, to live the Gospel, to observe even the most minute counsels of our Lord and thus to become conformed to him.

It was on February 24, 1209 that Francis heard the words of the Gospel: "Go preach, saying: The kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses: nor scrip for your journey, nor two coats, nor shoes, nor a staff" (Matt. 10, 8-10). These words were like thunder to Francis. They were a new revelation. "This is what I seek, what I desire with all my heart." He cast off his shoes and threw aside his staff. He put on a garment of rough

cloth. Soon after Bernard of Quinteville asked to join him and Francis said they would consult the Gospel for light. With a lawyer, Peter Catanei, they asked a priest to open the sacred text for them three times. At random they came upon these three texts: "If thou wilt be perfect, go, sell all thou hast and give to the poor, and thou shalt have treasure in heaven, and come, follow me" (Matt. 19, 21). "He said to them: Take nothing for your journey; neither staff, nor scrip, nor bread, nor money; neither have two coats" (Luke 9, 3). "Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16, 24). This was enough for the little seraph-man. He would follow the Lord exactly, and from then on he made the Gospel his great study.

The earliest Rule for the friars was little more than a chain of evangelical texts relating to poverty and the imitation of the Lord. For the rest of his life Francis would proclaim the Gospel way of life to all, for it was this life that "the Lord had revealed to him." This he tells us clearly in his Testament. Also at the beginning and end of the Rule he declares that the friars must live according to the Gospel. When the final rule was approved by Pope Honorius III on November 29, 1223, it also was based on the Gospel as Francis had always insisted. And this despite the fact that some ministers provincial had objected to some of the precepts of the rule as being above human strength.

After the final approbation of the

Rule Francis was exceedingly happy, and rejoiced with his brethren over the rule. He wanted them to observe exactly all that Christ demanded of his apostles. These regulations taken from the Gospel and incorporated into the Rule, St. Bonaventure calls the "Rule of the Apostles" (*Opera Omnia* VIII, 390, 400, 402). These texts give the Franciscan rule its special force and charm, so that even Protestants are attracted by it. The same holds true of the rules of the Second and Third Orders—the Gospel is their very core and marrow. So the whole Franciscan movement is characterized by the evangelical spirit of commands and counsels. No founders of orders before Francis had based their rules on the Gospel and bound their followers to its full observance. Francis did not borrow from other rules, but said that "the Lord himself revealed to him to live after the manner of the Holy Gospel."

The Gospel Life of the Tertiaries

Francis' insistence on the Gospel gave his Orders their true historical power and significance. His simplicity and directness in this regard attracted not only many friars to him but also innumerable tertiaries. The return to the Gospel is the great achievement of the Poverello. Though people knew the Gospel message, they had failed to put it into practice. His simple and humble understanding of the Gospel made him imitate it and practice it as far as possible. His program of conversion of society and peace for souls and nations lay in that same evangelical life in all simplicity. Thus the friars and the tertiaries were such a power for good, welcomed by the popes and feared by wicked men. It will ever be thus if the Franciscan spirit of the evangelical practice is carried out exactly.

From meditating on the Gospels, tertiaries can learn how to regulate life even in minor things. The tertiary rule cannot prescribe laws for every eventuality, but its spirit should guide the tertiaries in all matters so that they may be able to decide things for themselves in the same spirit. They are free in the world, but can be a leaven to it, if they grasp the evangelical manner of living. Merely to observe certain points of the rule, or even all of them, and to neglect the spirit in all our actions, is not living the evangelical life. To wear the scapular and cord, to attend the monthly meetings, to say the daily office, to avoid lavishness in food, clothes and entertainments—and yet to neglect the poor, to bear grudges against others, not to forgive injuries, to carry gossip, to be lazy and negligent in one's duties, to sow discord among others, to be head-strong and given to anger and petty meanness—and similar faults and sins—is not living the evangelical life, is not the ideal of Francis!

Just open the Gospels at random and see the many things Christ tells his apostles. These are the norms of action for us towards advancing in evangelical perfection. When you enter a house, say: "Peace be to this house." If anyone would take away your coat, give him also your cloak. Be peaceful, be generous till it hurts. Be optimistic and trusting. Eat whatever is set before you. Don't be fussy in food and drink. Wear one tunic. Be simple and modest in dress and daily needs. Do not store up to yourselves gold and treasure, but seek first the Kingdom of God and his justice. Study well the virtues Christ practiced in his hidden life, his public life, and his sufferings. Study well the Beatitudes and try to apply them in daily

(See page 224)

BOOKS

The Poverello, Mark Hegener O.F.M.
Franciscan Herald Press, .50.

There are a lot of excellent books on the market about St. Francis of Assisi. Most of them are full length books and take more time than many people can give to reading. As a result many people do not get a full picture of the Saint. Seeing the need of a short and reasonable complete life of St. Francis, Fr. Mark wrote **The Poverello**. This is not merely a rehash of the historical data, but an attempt to interpret the spirit of the saint. Our saint begins to take on flesh and blood and live and move among us. It is paper cover written in that forceful and moving style for which Fr. Mark is known through the pages of the **FORUM**. All our readers who are familiar with Fr. Mark's writings will understand why we do not hesitate to recommend this booklet. ●

Writings of Junipero Serra, edited by Antoine Tibesar, O.F.M. (2 vols.; 2 to follow), Academy of American Franciscan History, Washington, D. C.

Since the introduction of the cause of Junipero Serra at Rome there has been considerable interest in his writings. A man's soul is revealed in his writing. The correspondence of Serra was voluminous. A representative portion, Spanish and English text, will fill four substantial books. The two volumes at hand each number four hundred pages. Serra never kept a day book so the number of letters he wrote will never be known. The editor maintains the extant letters represent only a fraction of those that came from the pen of this great missionary. Serra himself attests that half my life is spent in writing letters." Most of his letters were of an official nature and as such give us a good insight into the prevailing conditions. They indicate some of the trials and hardships, some of the successes and glories of mission work. Throughout it all Serra is ever the missionary greatly concerned about the spiritual welfare of his charges. If this brought him in conflict with civil functionaries he stood on principle. He minces no words

when the scandal and public sins of the soldiers hamper his work. The Academy has done an excellent job of editing and publishing. The workmanship matches Palou's Life of *Junipero Serra*, previously published by the Academy.

The Gospel Priesthood, Hubert Van Zeller, O.S.B., Sheed and Ward, \$2.50.

This book is not intended as a source of sermon material. It is written for the priest's own use in developing his spiritual life. The book is thin, 114 pages, but it can get under your skin like a needle and prick one into action. The author admits that he intended to awaken "dormant or deluded consciences. That is why essays are written in form of thrusts, of jabs from the short sword." Roughly the material centers around the liturgical year. Starting with the dominant idea of the month or season the author applies some of the liturgy's more practical principles to one or the other aspects of the priesthood. Accordingly, we find such chapter headings as: The Mortified Priesthood, the Sacrificing Priesthood, The Militant Priesthood, the Praying Priesthood. Among the more impressive and needed chapters we list The Directing Priesthood and the Accessible Priesthood. Whatever time any priest spends with this book will be rewarding. He may be a bit uncomfortable at times, but that is all to his benefit.

Extension in Oregon, Most Rev. Francis Leipzig, Benedictine Press, St. Benedict, Oregon. \$1.00.

The Bishop of Baker gives us a history of the activity of the Extension Society in Oregon. He recounts the hardships of the early days of struggle and how the financial aid given by the Society came at a time when it was most needed. It is heart warming to read of the remarkable works effected through the influence of the Society. In 1911, for example, an appeal for funds for twenty-five chapels brought in the necessary amount almost overnight. A tribute to the worthiness of the cause and the missionary zeal of the Catholics. There is the fascinating story of the chapel cars

which were old Wagner Pullmans converted into chapels. These were used to tour the west, bringing the Church to the people. Thriving parishes have sprung up on sites where these chapel cars attracted the people. In these pages too we read the story of the inimitable Archbishop William O'Brien's work with Extension. The history given here represents a small fraction of the work done by the Society. Even this fraction in Oregon is considerable. It gives an idea of how important and providential the work is. ●

That They May Know Thee, Richard Cushing, D.D. Newman Press, \$3.00.

When Archbishop Cushing speaks, people sit up and listen. He is never more eloquent than when speaking about vocations to the priesthood and religious life. No subject has been treated more frequently by him. The number of articles, sermons and addresses that he has produced fill a two hundred page book. He treats: A sense of Vocation, Religious Vocation in General, the Priesthood, the Sisterhood, the Brotherhood, the Missions. He touches just about every possible phase of these wonderful callings. He does not give us the conventional treatment, for the Archbishop is never conventional. He speaks with an insight bred of wide experience, and correlates the matter of vocations to contemporary conditions. These writings were compiled by Rev. George L. Kane. ●

Teresa of Avila, The Woman, Winifred Nevin, Bruce, \$3.50.

The title itself is intriguing. What kind of woman was Teresa? What impression did she create on her contemporaries? How did she meet the problems of every day living? The author looks into these questions. This is not a biography in the strict sense though there is a lot of biographical material in it. It is an attempt to portray the temperament and character of the woman. She is studied merely from the human standpoint with an emphasis on natural traits. We find a woman with virile qualities of daring and fortitude, but clothed in feminine charm. She is not exempt from misgiving and moments of weakness, but only moments. She derives her faith and strength from a mystic union as she puts it: "Teresa and a penny are worth nothing. Teresa with God is worth more than the whole world." We feel the author has read the modern mind correctly when she believes that her treatment will have a wide appeal. ●

Understanding the Catholic Faith, John A. O'Brien, Ave Maria Press.

This soft cover book contains the complete text of the Baltimore Catechism No. 3 plus Fr. O'Brien's pamphlet *Finding Christ's Church* and the author's own explanation of the text of the Catechism. The first section contains a graphic argument, charts and all, proving the divine origin of the Catholic Church. A welcome addition is a list of the popes and the dates of their reign. The illustrations in the explanation are well chosen to clarify the point. Fr. O'Brien draws from his personal experience to give just the right turn to the thought. There is no quibble about the material, but we do believe the book is entirely too crowded and makes for difficult reading. ●

Until The Day Dawns, Rev. James McNally, Wagner, New York.

The people in the pews will be thankful to the Preachers who uses this book. It is a collection of sermons, each one no more than 500 words long and takes no more than three minutes to deliver. Besides a sermon for each Sunday, the author has sermons for a great number of the Second Class feasts. We do not believe this is a particularly impressive collection. The author has not always succeeded in developing a forceful thought, and if only three minutes are allotted to the Sunday sermon, it has to be exceptionally good to make an impression. We do not recommend that the sermons be delivered as written. They can serve, however, as a means of focusing one's study and meditation and thus suggest fuller development.

Your Child's Religious Liberty, Virgil C. Blum, Catechetical Guild, 15c.

Just how much liberty do we have? Are Catholics discriminated against? Are we getting what the Constitution guarantees? This pamphlet should be read by every Catholic who is interested in the welfare of his religion and his country, for the two are closely bound together. Here are some of the points treated: Man's relation to God beyond state control; Freedom of education is essential to democracy; Compulsory education and bus transportation; Equal rights and equal protection. These are questions that every Catholic should know how to answer. Fr. Blum indicts the uninformed Catholic and blames him for a great deal of the confusion that exists in this area. We recommend this pamphlet be studied by all civic minded groups. ●

ITEMS of INTEREST

Franciscan Educational Conference will hold its thirty-seventh meeting at St. Anthony's Seminary, Santa Barbara, California, August 12-14. The topic for the 1956 meeting is: Franciscan Life Today, with particular reference to the Papal (and other) directives touching on the *Renovatio Accomodata* of the modern religious. In announcing the meeting, Fr. Ignatius Brady O.F.M., president of the Executive Board, stated that the Holy Father has called for a *Renovatio Accomodata* of the religious spirit and life, observance and apostolate. "We in the United States," said Fr. Ignatius, "have not, perhaps beyond a National Congress of Religious in 1952, given full and due consideration to such an ideal or the specific directives it has elicited." Basis for the 1956 meeting will be the *Acta et Documenta* of the 1950 international Congress of Religious. ●

Correcting Mistakes. According to the terms of a Rescript of the Sacred Congregation of Religious, dated October 29, 1955, the Holy Father has empowered the Minister General of the Order of Friars Minor to declare as valid and rectified from the beginning, in the whole Third Order, all fraternities invalidly erected and all members invalidly received or professed. The *Acta* O.F.M., Dec. 1955 states that great care must be taken lest such mistakes occur again and that in all future and official publications of the Third Order mention must be made of this singular and extraordinary favor. ●

The Angelus, a new pamphlet by Dominic Unger O.F.M. Cap., published by Franciscan Herald Press (10c) gives the history of the devotion of the Angelus and helpful aids to make the Angelus a prayer that forms a part of daily life and living.

This ancient Franciscan devotion with roots deep in the soil of the Church has in past centuries been a great bulwark against the enemies of religion within and without.

Recently the Hungarian Catholic League of America submitted a memorandum to the Holy Father petitioning him to exhort Catholics to pray the Angelus for victory over Communism. The league presented its request through His Excellency Archbishop Cicognani. In the petition it was pointed out that 1956 marks the 500th anniversary of a Papal bull of Pope Callistus III in which he ordered tolling of bells at noon as a means of emphasizing the need for prayers in defeating the Turks who were then threatening Europe.

1956 also marks the 500th anniversary of the death of John Hunyadi and St. John Capistran, leaders of Hungary's battle against the Moslems. ●

Excavations in Nazareth at the sanctuary of the annunciation were summarized by Fr. Bellarmino Bagatti O.F.M., director of the excavations, in an article appearing in "Christian News From Israel." The excavations confirm the long tradition that this cherished spot was the scene of the Annunciation. Father Bagatti concludes: "The wish to maintain services in the traditional grotto has prevented the completion of the excavations in the most vital parts of the site. However, as soon as a suitable stage in the building of the new sanctuary will have been reached, the excavations will be resumed there also. It will then be possible to offer the public the complete results of the excavations in a special volume to be published by the Studium Biblicum Franciscanum, in which students will be offered accurate descriptions abundantly illustrated."

▲ **Liber Annuus Vol. IV** of the *Stadium Biblicum Franciscanum*, Jerusalem (1953-54) contains a catalog of the ancient synagogues of the Holy Land prepared by Fr. Sylvester J. Saller O.F.M. of Sacred Heart Province, U.S.A. Fr. Saller, an outstanding archeologist of the Order has been in Palestine for some 25 years and has directed such important excavations as Mt. Nebo, Mt. Tabor, and the birthplace of St. John the Baptist at Eyn Kerem.

▲ **Walt Disney**, we may add to this news on Palestine, is now at work making a film in the Holy Land, beginning at Nazareth. The theme of the picture is a child's visit to the Holy Places.

Tertiary Apostolate in Montreal, Canada, was strikingly carried out when Cardinal Paul Emile Leger recently purchased a rather dilapidated old general hospital in Montreal and renamed it St. Charles Borromeo. The hospital needed repairs and renovation; the Cardinal counted on the laity of the diocese to do it. Members of the Third Order of St. Francis in the city of Montreal from its several fraternities came immediately in response to the Cardinal's invitation. Since February 15 over 1,000 tertiaries have participated and more than 100,000 working hours have been donated to the project of restoring the hospital of St. Charles Borromeo. The hospital itself sprang from the determination of Cardinal Leger to have a place for the poor of his diocese, without regard to race, religion or class, built and run in the tradition of the great hospital in Turin, Italy, founded by tertiary priest St. Joseph Benedict Cottolengo, relying for support from Providence and the charity of the laity.

The **Sacred Congregation of Rites** has taken up the causes for the beatification of Maria Giuseppine Micarelli, foundress of the Franciscan Sisters of the Infant Jesus and Bernarda Heimgartner, co-foundress of the Sisters of the Holy Cross of Menzingen, a Third Order Regular congregation.

On January 19th the informative process for the beatification of Cardinal Merry del Val began. Secretary of State under Pope St. Pius X.

Frederick Mason Perkins, illustrious art critic, Franciscan tertiary, assistant to the International Society of Franciscan Studies, died at Assisi.

Franciscans of Coptic Rite. Though the Franciscan order originated in the Latin

rite it is as Catholic as St. Francis, the "Vir Catholicus—vir Romanus." It is a universal (Catholic) and therefore embraces all rites since Franciscanism is co-extensive with Catholicism. Since 1697 when the Franciscans established a mission in Egypt the friars collaborated with the native Coptic clergy. In time, Friars Minor of the Coptic rite were established.—Coptic means Egyptian. Many Coptic Christians broke away from Rome during the Islam invasion of Egypt. There are still some 400,000 Christians of Coptic rite in Egypt who are in schism, but also over 100,000 Coptic Christians united with the Roman Catholic Church and therefore called Coptic Christians. These Coptic Christians are under five bishops, one of whom has the title of Patriarch.—In 1928 the Franciscan mission in Egypt opened a new Friar Minor seminary in Assiut, and in 1939 the Franciscan major seminary in Giza. Aspirants from these two seminaries are educated for, and ordained in the Coptic rite. Today there are ten native Egyptian Friars Minor who are priests, eight lay brothers, 15 major seminarians and 40 minor seminarians. Bishop John Nuer O.F.M. mentioned above is the first Franciscan Coptic bishop.

Franciscan Youth Congress

This year, the Third Order Youth Congress, to be held at the Notre Dame campus, Notre Dame, Indiana, August 13th to 16th, will be dedicated to the Sacred Heart of Jesus in honor of the centenary of the extension of the feast of the Sacred Heart to the Universal Church.

General Information:

Registration fee: \$3.50 per person.

Deadline for registrations: July 25th.

Private room per day: \$2.00.

Two in a room per day: \$1.50.

Meal Ticket: \$10.00 (3 meals on Tuesday and Wednesday, 2 on Thursday).

Send Registrations and fees to:

Mr. William Corcoran
825 Academy Avenue
Cincinnati 5, Ohio

life. Blessed are the poor in spirit . . . blessed are the meek . . . blessed are the peacemakers . . . blessed are they that mourn . . . blessed are they who hunger and thirst for justice and holiness. . . What a glorious program we have! St. Thomas Aquinas teaches us so aptly that there are not merely eight beatitudes, but that any virtue practiced with heroism, alacrity and constancy becomes a beatitude! Since there are about forty-two moral virtues and three theological virtues, we have a vast choice and challenge in regard to acquiring beatitudes! (See the fine article by Fr. Donatus Grunloh, O.F.M., in *FRANCISCAN HERALD AND FORUM*, Jan. 1956, pp. 17-19).

The Popes and the Tertiary's Evangelical Life

Every tertiary can adapt the evangelical life to his or her own condition in life. Pope Leo XIII writes: "The Third Order formed a solid bulwark of public safety. Keeping in view the virtues and precepts of their Founder, the members did their utmost to resuscitate in society the glorious fruits of Christian morality. . . . They often modified feuds . . . they removed the sources of strife and contention; they brought relief to the needy . . . they chastised luxury. Domestic peace and public tranquility, integrity of life and charity, the right use and management of property . . . spring from the Third Order of St. Francis as from their root, and it is to Francis that Europe is largely indebted for the preservation of these blessings" (*Auspicato*, 1882).

Again the same Pope declares: "It is clear that untold benefits accrue to the Church and the State from one man (Francis). But because his spirit, thoroughly and eminently Christian as it is, meets the requirements of all times . . . it cannot be doubted that

the Franciscan movement will be of great benefit to our own age. . . . Consuming their time in the pursuit of the comforts of life or in the eager quest of amusement, lost in luxury, men squander what is theirs, and reach out for the property of others. . . . The propagators of naturalism have multiplied . . . countenancing violence, urging confiscation, pandering to popular passions, and sapping the foundations of domestic and public order. Amid distressful conditions so manifold and serious, no small hope of relief is placed in the rule of St. Francis, were it but restored to its former importance. With it would flourish faith and devotion and all that is glorious in Christianity" (*Auspicato*, 1882).

From the observance of the Tertiary Rule Pope Leo foresaw the restoration of true brotherhood, genuine charity, true obedience in Church, state and home, as well as the solution of class struggle by the establishment of proper relations between rich and poor, according to the Gospel. Pope Leo hoped and prayed that great numbers of the faithful, in fact all of them, would enlist in the army of Francis and the Gospel (*Auspicato*, 1882). Indeed the Pope's social reform was the Third Order for all! To this end he urged the friars to work might and main to propagate, protect and help the Third Order, for this is their special apostolate (*Auspicato*).

St. Pius X (*Recte vos*, 1909), Benedict XV (*Sacra Propediem*, 1921) and Pius XI (*To Tertiaries of Ara-coeli*, 1923; *Rite Expiatis*, 1926) express similar ideas and hopes clearly and forcefully. From this we see how the Church in our day, wishes that the Third Order be the evangelical leaven for all the world. ●

CALENDAR OF PLENARY INDULGENCES JULY

2. Visitation, G.A.
8. St. Elizabeth of Portugal W. 3 Or.
9. Sts. Nicholas & Comp. M. 1 Or (see Cap July 11)—St. Veronica Giuliani Cap.; rest, see July 11).
11. St. Veronica Giuliani V. 2 Or.—Sts. Nicholas & Comp. (Cap., rest see July 9).
13. St. Francis Solano C. 1 Or. (Cap, see July 21; T.O.R., see July 24).
14. St. Bonaventure Card. B.C. 1 Or.
21. St. Francis Solano (Cap.; T.O.R. see July 24; rest see July 13).
23. St. Lawrence of Brindisi C. 1 Or. (Conv. see July 24).
24. St. Lawrence (Conv.; rest see July 23). —St. Francis Solano (T.O.R.; rest see July 13 or July 21).
26. St. Anne
27. Bl. Mary Magdalene Martinengo V. 2 Or.



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